various **manifestations of that** one Divine force, power, and providence, that runs **through the** whole world (as **respecting the.** good **ami evil** of men), **fictitiously** personated, and HO **represented** as so many gods and **goddesses.**

Lastly, there **is still** another **kind of Pagan gods** behind,, **having substantial and personal** names, which yet cannot **be conceived** neither **to** be .so many understanding **brings, unmade** anil independent upon any **supreme,** were **it for** n0 other reason but only this, because they have alt of them their particular places and **provinces, offices and functions** severally, **as** it **were,** to **them,** and to which they are **confined; so as** not **to interfere and clash with one another,** but agreeably to make **up one orderly and hurmoniouH** system of the whole; one **of those gods** ruling only **in the** heavens, another in **the air, another** in **the** sea, and another **in the earth** and hell; **out; being the jgod** or goddess **of learning** another of speech and **eloquence,** another **of jus*** tire **and political order; one the pod of war, ano ther the god of** pleasure; one the gad **of corn*** and another tin* god **of wine,** and **the** like. **For** how can it be conceived, **that a multitude of un« deratanding** beings, self-existent and **independent***

could thus of themselves **have fallen into**
uniform order and harmony; and, without
clashing, peaceably **and quietly** sharing the **go**
vernment of the whole world **among*!** them,
should carry it on **with tmch a**

ri'gu*
lartty ? For which **cause,** we **conclude also,**
neither **those *dii*** whether tfie
twenty ***Setccti,*** or **the** twelve ***ConscntM^*** nor yet **that triumvirate: of gods, amongst** whom Homer